4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

252 264 415 The food is served in wooden bowls and platters, the men being served first. They do not use a different bowl or platter for each individual, but the adult males sit round the bowls in groups of three or four, each one helping himself in rotation, beginning with the eldest, or with the guests, if any are present. Should the visitor be a stranger or a person of consideration he is given a platter to himself. They use wooden spoons for their meals, but latterly the tin or pewter article of commerce has been much adopted. After the men have finished, the women and children partake of the leavings in the same manner.

The platters and spoons are not washed till after the meal. To remove grease they use wood ashes.

262 A few of their principal dishes are as follows: *tiowa cori*, flesh cooked with bruised wheat or maize; *pobi cori*, potatoes and maize; beans or peas boiled with grease, and various other stews in which the *mote* or skinned wheat or maize form the principal ingredient. The coast Indians also use two or three edible kinds of *alga*.

The favourite meat is horse-flesh, and mutton, half cooked, but they prefer the former, seldom killing their horned cattle, which they keep for commercial and agricultural purposes.

Another common article of food is the *ulpud*, with which the Indian concludes most of his meals, breaks his fast in the early morning, and which he takes with him on all his journeys. It consists of toasted wheatmeal, and is eaten or drunk with water which any brook or spring supplies.

264 612 The Indians take their meals at any hour, but generally at mid-day and sundown. If they feel hungry at other times, the inevitable *ulpud* is their immediate satisfier.

They have no special names for their meals.

252 The use of bread antedates the Spanish conquest, and at present they prepare different kinds from all their cereals.

The latter are ground, not by pounding but by rubbing. A little grain is placed on a flat stone, and rubbed with a smaller one, held in both hands; the operator kneeling beside the larger stone and bringing the weight of the body to bear in the operation. The meal is sometimes sifted in horsehair sieves, but is generally used entire.

No ovens are used, but the bread is baked in the ashes in the form of tortillas or flat cakes. A primitive leaven is prepared by the old women or children chewing the grain and then leaving it to ferment in water, or in a hole in the ground.

262 568 There is very little difference in the foods of the upper and lower classes among the Araucanos, save perhaps the quantity of flesh consumed; nor do there seem to have been any tabooed foods. Men and women eat from a common supply.

733 Like most other barbarians, these Indians are greatly addicted to drunkenness, especially since the introduction of distilled spirits. They are accustomed to

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

Nonpolitical social grouping.—The modern *Mapuche-Huilliche* are divided into three loosely separated classes: the wealthy, the unattached-commoners, and the poorer people working as peons on estates. Earlier, too, there was a similar loose triple division into: wealthy and caciques, commoners, and "slaves" and captives.

Personal rank and prestige was derived chiefly from martial prowess and from wealth; generous hospitality, and eloquence in speech were other well-recognized avenues to status.

There were no secret or other societies, and no formal organization of age classes. There is no tangible evidence of moieties; the term Ñeñeahuin, "la mitad de una regua," given by Luis de Valdivia (1887, s.v.) in his vocabulary, hardly constitutes such evidence, problematic though the meaning of the term be. There existed a type of "blood-brotherhood" (koncho), entered into by two men with a ceremonial giving and/or killing of a lamb or other animal (Félix José, 1916, 1:82, s.v. koncho; Moesbach, 1936, pp. 389–91). Other kinds of "brotherhood" were entered into between two men, two women, or a man and woman by drinking or eating together or by exchanging presents, and between two families or tribes by the more solemn ritual killing of a lamb and eating it together and by offering prayers. (Hosne, 1939, p. 209–10; cf. Guevara Silva, 1908, p. 66; Havestadt, 1883, 2:391; Smith, 1855, pp. 260–62.)

ECONOMIC LIFE

Ownership.—Our earliest specific, albeit meager, information on land tenure is from the second half of the 18th century (Molina, 1901, pp. 122, 149; Gómez de Vidaurre, 1889, 14:241); later writers have added a little but not much. (Smith, 1855, pp. 240–41; Ruiz Aldea, 1902, pp. 15, 20; Guevara Silva, 1904, pp. 33–39; Bullock, 1911, p. 8; Latcham, 1922 b, pp. 412–13; Moesbach, 1936, p. 192; McBride, 1936, pp. 209–09.) If we piece together the scanty and incomplete data available, the following outlines emerge, though none too clearly: Each family or clan-kinship group claimed a given territory which had been passed on to it from its ancestors, this territory being held jointly or communally by the family or group. Land not under actual cultivation or lying temporarily fallow was communally held. Each individual—or family—had exclusive rights of use to the land claimed as fallow or under cultivation by him, and to its products, and could transmit such land to his heir or heirs. According to Smith (1855, p. 241), only the headman could dispose by sale or otherwise of clan land to Indians who were not members of the community, but all selling of land to Whites was a capital crime. Each wife in polygynous households received her own garden plot from the husband (Ruiz Aldea, 1902, p. 20; cf. Moesbach, 1936, p. 192), and kept separately the products thereof; in addition, she owned her own chickens

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

Each lofche was the recognized legitimate occupant of a vast area of land—maybe the owner of it, in relationship to other tribes. Boundaries of a lofche's area were natural ones, such as rivers or their large tributaries, and foothills or valleys of the Cordillera. The cacique of the lofche, in conference with his ülmen, partitioned a section of the area equitably among his people for grazing, letting the rest of the area grow in grass for future grazings. Each family, then, had recognized exclusive rights to its allotted grazing land. The boundary lines of a family's land, also, were usually natural ones, such as a creek, rock formations, or small hills. Occasionally a fence (*wuiñi*) was erected between allotments. If a man found that his allotted land was not sufficient for his herds, he might obtain an additional grazing area by an agreement with a man who had land to spare. Kolupan explained it thus: "We always had very rich people—these were the ülmen; and very poor people—these were the lifia. A rich man might have 4,000-5,000 horses, 500-600 head of cattle, 15,000 sheep. The cacique had told him that he could not have grazing land for so many. But such a man needed more grazing land; so another man let him use some of his, with the understanding that he, the legitimate assignee to the land, would get one-half of all animals born on his land. It sometimes happened, formerly, that a man of the ülmen class fell into the lifia class, because his herds and flocks were depleted by an epidemic or a destructively heavy snowfall or lack of water due to drought. When the army took over, everyone fell into the class of the lifia. The army took our large land holdings, most of our animals, and drove us farther and farther into narrow valleys of the Cordillera." A cacique might feel justified in redistributing the land, but he had no jurisdiction over the animals in his lofche unless a quarrel ensued between owners because of them.

The cacique also decided the time when his lofche was to move to new grazing grounds. The daughter of the late cacique of Trompul told of the movements of her lofche at the direction of its cacique: "My great-grandfather, my grandfather, and my father were caciques. When my great-grandfather held the position of cacique, our people lived in Ketchupalme; he died there. My grandfather then became cacique. He had not been cacique long before he moved his people to Vega Mapu; later, he moved them back to Ketchupalme. Then came the great malón (massacre), and he fled to Chile with his lofche. When that was ended, he moved his lofche back to Trompul (Argentina), and what is left of our lofche today lives there."

One of the important duties of the cacique was to set the time for the celebration of the gillatun, the tribal religious ceremonial, and